

Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

SANDWICH ISLANDS.

Extracts of a letter from a Missionary at the Sandwich Islands, to the Corresponding Secretary of the American Temperance Society.

When, oh when will Christian governments and Christian communities give, by their example, the right impulse to the rulers of heathen tribes? When shall missionaries be able, with safety and success, to appeal to that example? We look with intense interest for the triumph of the principles you advocate; for their full effect on Christian nations, and the influence of that effect on the heathen. When the chiefs of these Islands were making some efforts in favor of temperance, one of the missionaries, to encourage Gov. A. said to him, that much had been done in the United States to diminish the use of ardent spirit, and that now many ships sail from that country without carrying the article. He replied, pleasantly, to this effect: "I see many ships that come here have rum, and most of their crews like to drink it." Most, if not all the ships of war that have visited these waters, have, under the order of their respective governments, served out to a majority of their crews the daily ration of liquor. And not a few, under the protection of our proud flag, have brought it for sale to the islands of the Pacific.

A few years ago, Mahine, the Christian Governor of one of the Society Islands, having discounteranced the manufacture, sale, and use of the article by his own people, addressed a circular to the masters of

ships, touching there from foreign countries, urging them 'not to sell rum to any of the people, lest those who should drink it should do mischief.' The influence of a different course in those islands, is well known and deeply deplored.

Kaahumanu, the late Queen Regent, and the Governors of the Sandwich Islands made a commendable effort to promote the entire disuse of spirits as a drink on their shores, and with good success, except at one place. As one of the fruits of a different policy, and as an index to a long chapter, a single fact may be stated.

A youthful American seaman, on liberty from one of the vessels in this port, visited the Honolulu grog-shops on the Sabbath. Having, with his comrades, used the glass freely, he at evening challenged a company to fight. Being engaged by one of them, a man from Scotland, after a few rounds, fearing a defeat, he drew his sheath knife and plunged it deep into the vitals of his antagonist, who fell and expired instantly. He was arrested, tried, and found guilty of murder. In a private conversation, he expressed a strong desire 'that the chiefs would spare his life, as he was the only son of a widowed mother, who had taught him better things, whose heart would break to hear of his fate, and as his death could do no good.' To shew that the chiefs might, without taking his life, prevent such offences from becoming common, he said with true eloquence, "Let them shut up those grog-shops—if it had not been for them, I should not have been here;" [moving the heavy chains on his arms and ankles] "it was nothing but rum that got me into this difficulty, and nothing but God can get me out of it." The vender on whom this youth called for a glass of spirits just before the quarrel, it was stated at the trial, at first denied him, because he had already drank too much. But he, not then able to perceive that he had drank too much, or not satisfied with enough, claimed to be the sole judge in the case, though the community was interested, and insisted on the right and privilege of drinking more if his money could procure it. The vender, therefore, as most venders of the article would do, gave him the maddening glass, and took the hard-earned shilling of the giddy and friendless youth, which ought rather to have been employed for the comfort of the widowed mother; but he had scarcely dropped it in his drawer, before he was appalled with the sight of his own floor drenched with the blood of one of his own neighbors, as the direct effect of the vile traffic. All abhor the crime of the tempted youth, all deplore the disaster. And why should not all frown on the agen-

cy which supplied the means, or was in fact a prominent cause of both? Had the government distinctly authorized that agency, who cannot perceive that it would have been accessory to the mischief, without diminishing the individual responsibility of the vender? Oh, could the merchants who live quietly at home on the gains of this traffic, see the register of its work of slaughter, pollution and wretchedness among seamen, and among the uncivilized, or partially civilized tribes of men, and duly feel their responsibility, they would sooner sink their cargoes of spirits beneath the depths of the ocean, than send them to the isles and coasts of the Pacific for gain. Surely they would not, for a trifling compensation, supply mad men in their streets with "fire-brands, arrows and death," if they supposed their fellow-citizens should hold them responsible for the mischiefs that should result from it. If they felt themselves accountable for the mischiefs: that may most reasonably be supposed will flow from this traffic, they would rather beg their bread at the door of the honest and industrious sons of temperance, than to lend their capital and influence to perpetuate these nameless and numberless evils among the untutored tribes; numerous tribes, who have confessedly never gained the smallest benefit from the commerce of ardent spirits, as a counterpoise to its immensely disastrous influence. We beg, therefore, for the honor of civilization, for the honor of science, for the honor of Christianity, for the true interests of the shipper, the retailer and the consumer, and the real prosperity of commerce in general, that the surplusage which in your temperance times can well be spared from your quarter of the world, may not be sent around Cape Horn, to find a market among men, women and children, ignorant, wicked or foolish enough to barter their little all for it, and gain but the ruin of both body and soul in the end. In this we are not alone. Both among the chiefs of the Society Islands, the governors of the Sandwich Islands, and individual foreigners here, and on the Columbia, and among ship masters in this ocean, there is a disposition manifested to be delivered from the evil. And may we not rely on the honor of our country, to be no longer accessory to it? And may we not rely on the influence of all the temperance associations to remove the evil? If you see the mountain threatening to roll back upon us, will you not, with more than Sampson or Herculean strength, lay hold of it, and heave it over? We rely on your promptness and fidelity. We have happy assurance that good men are awake to this subject. We anticipate the union with them of all moral, honorable men. And who, we would ask, will not in heart approve that union, and commend its results? What class of men would not be gainers in the end?

You, who have wept and prayed over Tahiti, will rejoice at a ray of hope which the following extract affords, from one of the missionaries in that quarter.

From Raiatea, M. Barff writes, under date of Oct. 16, 1834. "With regard to the Society Islands, we have much cause for thankfulness that things are no worse. The Queen of Tahiti has lately done away with the use of spirits, and the chiefs to the leeward have had meetings with the people to adopt the same laws."

A letter from an intelligent young gentleman from

Scotland, now on the Columbia, in the service of the Hudson Bay Company, under date of Nov. 8, 1834, announces the interesting fact, 'that two missionaries had lately arrived there from the States, for the purpose of civilizing and converting the Indians, and had commenced farming on the Walumet.' Two missionaries between the Rocky Mountains and the Pacific! Pioneers of civilization and Christianity! And may they not well look to their country for help?

From the same letter, I will give you an extract with which I will close. "Mr. Maccloughlin [Maccloulin] the gentleman at the head of the company's affairs in this part of the world, is laudably endeavoring to reduce as much as possible the expenditure of ardent spirits among the natives. This would readily be effected, were it not for the opposition in trade so frequent here. It was proposed to the last American here, to abstain on both sides from dealing out this deleterious drug to the natives; but to this he did not consent, on the alleged ground of the chief part of his outfit consisting of spirits."

And now, dear sir, having seen, and heard and loved you some seventeen years ago, and esteeming you very highly for your work's sake since that period, and tending my cordial salutation to the officers, members and auxiliaries of your association, for the benefits of which succeeding generations will bless its projectors, I bid you God-speed, and subscribe myself in the name of the mission,

Your sincere friend and humble servant,

H. BINGHAM.

Miscellaneous.

COLONIZATION QUESTION.

JEREMIAH HUBBARD, a highly respectable member of the Society of Friends in North Carolina, lately published in the Colonization Herald an "Appeal to the inhabitants of the United States and of Great Britain, and to the Legislative Authorities of both countries, calling on them to consider the present situation of the African race, and to do them justice." We have room only for the following extracts.

Notwithstanding the efforts of Great Britain and the United States, in connexion with most other civilized nations to suppress the slave trade,—Great Britain having taken the lead in the national operations, and acted nobly in giving millions to other nations to hire them to quit the trade—yet it is carried on to a very great extent, if not as great as it was the day that Clarkson commenced his career for its abolition. And after all the increase of light, and the connected efforts of wise and good men in opposing this great evil, together with all the united influence of manumission, abolition, philanthropic Societies, and of various religious Societies of latter times, and of the Society of Friends for more than a century, for the abolition of Slavery, and the restoring of the African race to their natural and inherent rights as citizens of the world, Slavery still exists to an amazing and an alarming extent in the United States. More than two millions in the Southern States are held in bondage:—there are about one hundred and twenty-two thousand free people of color in the free States, and one hundred and eighty-two thousand of the same description in the slave States, but not one really free person in the whole; so far from this, that even in the free States, they are but partially allowed the privilege of voting, without which liberty is but an empty name. And it is a melancholy truth, that after all the benevolent solicitude manifested for more than a century in behalf of the rights of the African descendants, with

the aid of so many wheels in the great moral engine employed against the mighty bulwarks of African oppression, they have not been able to pluck from the deep foundations of prejudice and Slavery, a single one of its victims, so as to confer on him in this country or in the West India Islands, all the privileges of freedom. It is true that the English Government has, at the vast expense of near a hundred millions of dollars given to the masters, conferred on them the boon of apprenticeship—not of freedom—until they have served some 4, and some 6 years; nor is it probable they will then be free—for if a white legislation continues on the Islands, they will only be free persons of color, something like ours in the United States.

In taking a general view of the whole movements and influence of the great moral and political machinery so long employed for the abolition of Slavery to so little effect, is there not ground to suspect that there has been wanting some just sustaining principle, or right maintaining power in their operations? And if we examine minutely the enactments of the free States, and of Great Britain, on the subject of abolition, they appear to be predicated more on the ground of expediency than humanity—more with a view to the interest of the master, than of justice and equity to the slave.* In the free States the laws for abolition left the existing generation of blacks in slavery during life; even infants born the day preceding these enactments. These laws were made for unborn generations, and the minors in some States were not to be free until they were twenty-five years of age; and in others they had to serve until they were twenty-eight. This and the West India apprenticeships, were thought to be necessary expedients, by a more moderate course of discipline than Slavery, to prepare them for freedom. The enactment of the English Parliament was the more noble of the two, and much the better for the existing generation of the slaves, as it, by purchase of them, put it out of the power of the master to sell or continue them in slavery, which is said to have been practised by many of the Northern masters before and after the laws for abolition were passed; and their avarice in selling their slaves in the South, where they were already far more numerous than in the North, has always been much regretted by the friends of emancipation, both here and there. The great number of colored people in the South has been the principal obstacle to legislation on the subject. Under these circumstances need we marvel that legislative enactments for abolition progressed no further than Pennsylvania, though it has been near half a century since the general movements of the Northern States upon the subject?

Such being the results of long-continued and strenuous efforts at abolition, and such the condition and prospects of the free colored population, it seemed desirable that a new essay should be made, offering more hopeful expectations of real freedom both to the emancipated and the slaves; it was seen that little had been done at the North, and that the great work of Southern abolition could not be advanced by societies in the free States. It was seen that free colored persons of the United States were abridged of those common enjoyments that usually fall to the lot of man in a free country. It was under these circumstances, and with these impressions, that the Colonization Society grew into being. It was founded at Washington in the year 1817. "The simple scheme of removing to Africa all who should consent to emigrate, whether free persons of color, or slaves manumitted by masters, living in slave States that did not admit of legal emancipation, would, it was honestly believed, increase the spirit of emancipation in the slave States, by lessening the number, and

raising the character of the free colored people—promote the gradual and general abolition of slavery, with the consent of the master."—"Five years of preliminary operations were requisite for the surveying of the coast—propitiating the natives, and selecting the most eligible site." The first settlement of emigrants from the United States was made in 1822. The view of the Colonization Society at the commencement of the enterprise, was mainly a mere experiment, and if it succeeded, it was believed that the General Government of the U. States would take the Colony under its care, and make annual appropriations adequate to the expenses of its progress. It now contains about ten thousand inhabitants, who have submitted to regular government. Of these there are about three thousand emigrants from this country, more than a thousand of them manumitted slaves, several hundred recaptured Africans—the rest are natives who voluntarily placed themselves under its protection; and notwithstanding the fierce opposition to the Colonization Soc., and against the general enterprise, and the various reports that have been circulated of the wretched situation of the Colony, Liberia continues a living witness of the successful result of the experiment; the work goes on, and other colonies are establishing; one at Cape Palmas, by the State Colonization Society of Maryland, was settled in 1832, named "Maryland in Liberia," and another at Bassa Cove, by the Young Men's Colonization Society of Pennsylvania. This was one of the greatest achievements of Christian benevolence in the annals of Colonization. The emigrants, upwards of an hundred and twenty, were slaves in Virginia, left by Dr. Hawes, deceased, to the Colonization Society, to be sent to Liberia, and he bequeathed \$2000 to assist the enterprise.—The laws of Virginia were such, that if they were not removed within twelve months, they might be claimed as slaves.

The Parent Society at that time was not able to take them for want of funds. The Young Men's Colonization Society was projected in the fourth month, and on the 24th of the tenth month, 126 emigrants were shipped at Norfolk: about five months being all the time they had to organize the Society, prepare outfits, and raise a fund of \$8000 to charter a ship and defray the necessary expenses. That all this was done at a time of much opposition to Colonization, is really wonderful, and augurs well for the general enterprise.

The direct and incidental effects of Colonization are not limited to a qualified benefit to the free blacks alone, but comprehend in their wide range the cause of emancipation—the extinction of the slave trade, and the civilization of Africa. For the accomplishment of these great purposes, an extensive region of sea coast has been selected on the western side of the African continent, stretching 280 miles from the river Gallinas on the North, to the territory of Krousetra on the South. The actual jurisdiction of the Colony at present extends 150 miles from Cape Mount to Trade Town; between these points is beautifully situated the Bassa Cove Colony; a few leagues beyond the Northern limits of Liberia, stretches the more ancient settlement of Sierra Leone; and at its Southern extremity stands the flourishing little establishment of Cape Palmas. A glance at the map of Africa discovers a line of sea coast from North to South of 500 miles, which is now dotted with colonies which have been formed in the adventurous and grand experiment of Colonization. The selection made, it is believed, embraces more advantages of fertility, site, salubrity, and commerce, than any other which the extensive coast of Africa affords.

Such is the country in which the Colonization Society has invited the colored man in America to fix his permanent habitation—it offers him "without money and without price," a home of freedom and plenty in the land of his fathers. It offers him a sanctuary from wrong and persecution. But in presenting the invita-

* Yet it must not be imputed as a fault of the friends of humanity—they have done what they could."

tion, its duty is performed, and it goes no further; it disavows all constraint or compulsion, for these would imply an authority which it does not possess. Although it has been industriously circulated both in England and America, that expatriation without consent has been practiced upon the emigrants from this country to Liberia by the Colonization Society, yet why should it?—as it is a well known fact, that there has generally been since the Colony was settled, a far greater number of emigrants willing and anxious to go than the funds of the Society were adequate to send: sometimes hundreds, now thousands more. That this is a fact, the minutes of the meeting for sufferings of North Carolina Yearly Meeting of Friends, and the book of records of the correspondence between the clerk of said meeting for sufferings, and the Secretary and shipping agents of the Colonization Society amply testify.* This meeting, and the Trustees of the Yearly Meeting, to whom is conveyed the title of these colored people as slaves, have been ardently engaged in sending them to free governments, having never obtained a law for their legal emancipation, though we have petitioned the Legislature of North Carolina frequently for fifty years. In the course of the last ten years we have sent to free governments upwards of a thousand: several hundreds of these chose to go to Liberia, and our Committees and Agents have at various times been employed in preparing them with outfits and conducting them to Norfolk, the place of embarkation. Had they discovered any compulsory traits in the acting Agents of the Colonization Society, they should have immediately broken off all connexion and correspondence with it.

It is more than probable that if there never had been any greater number of slaves in the Southern States than there were in the Northern, when they passed laws for abolition, the South would have abolished slavery before now, and would even now, if there were no greater proportion of colored people than there are in the Northern States. It may be seen in the census of 1830, that a population of three millions in the Southern States have manumitted sixty thousand more of the African race, including their offspring, than a population of five millions have in the Northern States. This conspicuous and incontrovertible fact, ought at once to settle the controversy between the North and the South, about the merit of abolition, and unite both in generous aid of Colonization. In the above calculation, the colored population of the free Western States is not included; there are about fourteen thousand of them, who, I apprehend, emigrated mostly from the slave States. And probably many of the colored population in the North emigrated from the South. Some may object to this fact being in favor of the South, on account of the greater number there to take the emancipated from, but the people of the North ought not to make this objection until they emancipate all within their limits, as there is yet a remnant of slaves in almost all the free States, and at the time of the above census, 403 slaves in Pennsylvania,† and 2254 in New Jersey.

From the New York Evangelist.

INDIGENT STUDENTS.

[Let those who read the following remarks, remember the Female Education Society of New Haven, which has been for twenty years constantly relieving such cases as are here referred to.]

* The author is recorder of said letters and epistles.

† Is not this a slow way of abolishing slavery? the Pennsylvania enactment had been in operation fifty years, and it may be fifty years more before they will all be free.

Mr. Editor—I have long felt much interested in the behalf of a particular class of indigent brethren, who are in a course of preparation for the holy ministry—and I have wished to express this solicitude through the medium of your excellent paper. The recent publication of some articles relating to the education cause renders the more applicable, at the present time, a few thoughts on a particular department of this noble enterprise.

I speak of such beneficiaries as are greatly embarrassed and impeded in their progress, through the inadequacy of their usual appropriations. I am by no means prepared to disapprove of the *general system* of the Education Society, or to propose any change. I believe its adaptation to the present wants of the church, is peculiarly wise and prudent. But the class to which I refer is an important exception, to which it is desirable to call the attention of Christians who have been blessed in their pecuniary resources, and who have learned that it is more blessed to give than to receive.

A specified sum, however wisely chosen, cannot be equally adapted to the diversified cases among a thousand beneficiaries. One may have the means of procuring necessary clothing, and thus will be removed an important cause of expenditure. Another may have the offer of his board, with the privilege of remuneration at some future period, as will be most convenient. Another is skilled in some secular calling, by which, at any time, he is able to procure adequate funds. Now it is easy to conceive of numerous cases, where all these facilities would be wanting. Such are especially those whose wealthy friends are either opposed to their seeking the ministry, or at least not sufficiently solicitous for their success.

It ought not to be forgotten, that the Education Society acts upon the wise general principle of affording to beneficiaries the least possible aid necessary to carry them through their course. Much rigid economy and labor is consequently necessary through all their progress. I am encouraged to make these remarks, by the confident belief that many brethren in the church only need to see the matter spread out before them, that their hearts may respond with a benevolence, such as the case demands. And let such dear brethren remember, that many poor functionaries-prospective of the highest stations on Zion's ramparts, are suffering serious pecuniary pressure, through their love to the great cause for which Jesus died, and under a sense of their highest duty and interest—that if they had entered any department of secular enterprise, instead of a long course of expensive intellectual discipline, such solicitations as this in their behalf would never have been called for.

I will give some individual cases. The first I shall mention will finish his theological course in one year. He left his father's plough, long since, and has struggled through constant pecuniary obstacles, up to the present time—and though he practises a rigid economy, such as many a parent would thing very disadvantageous to his son, he has incurred debts to the amount of all his probable salary, for some time after entering the ministry. Thus is unavoidably created a strong inducement to accept of the *greatest price* that shall be offered for his labors, when he is prepared to enter the public field. His whole library

is probably worth some fifteen dollars, and needs to be immediately increased \$100 at least. From want of funds he has been absent from the seminary during the whole summer.

The second has passed the first year in theology—is also embarrassed with a debt of long standing, something less than \$200. He speaks with deep emotion of the effects produced upon his health and studies, by pecuniary perplexity and embarrassment—needs at this moment the amount of \$100 at least in books—will be compelled to sacrifice a year or more in teaching, before entering the field of public labor. His wealthy friends, who are blessed with the means of rendering him abundant aid, are indisposed. He is therefore at present boarding in his room.

A third is in circumstances very similar. During most of his classical course he was affected by the most depressing and unwelcome disease that ever attends the laborious student; and which was undoubtedly augmented by anxiety on the subject of his expenditures. He has pursued his regular course of theology almost wholly with borrowed books, and is nearly destitute of the most common facilities for a successful study of the scriptures.

Another is just entering his field of ministerial labor. Has passed his whole course under such disabilities as above, and will suffer very much as the consequence, during much of his early labors. Has taken a library on credit, and is compelled to count his fractions as a miser, almost.

The last I will mention is perhaps more destitute than any designated above; has been much occupied, as he has had opportunity, in secular labors, for the purpose of liquidating his bills; has nevertheless become deeply involved, and, on leaving at the close of the year, was almost destitute of decent clothing.

I cannot forbear to relate one other case, as it was told me by an alumnus of the institution, during the late anniversary. A student had joined the seminary, and passed on for some months quite unnoticed, until it was perceived that his dress was worn *much more than thread-bare*, and his countenance marked with deep dejection, and his whole appearance forlorn and pitiful. At length a brother repaired to his room to learn his true condition. He acknowledged his utter destitution, but begged of him to withhold such inquiries, as his life was very near a close, and he wished to pass away unnoticed. The case was soon after mentioned in the presence of one who was wont to feel for others, and relieve them too. Her heart flowed out in an adequate and practical benevolence, that was abundantly availing. This benefactress is unknown by him to this day, while the beneficiary has for many years been a successful preacher of the gospel.

I had not troubled you with these remarks, could I have forgotten the loud and rising demands for a competent ministry. A thousand voices seem to speak from the four winds of heaven and call for the highest order of intellectual culture in the functionaries of the church. And will she make this wise demand and still withhold from her consecrated, indigent sons any single means of securing this high object? Will she gather her youthful aspirants at the "schools of the prophets," and there leave them destitute and forgotten? Let duty, and generosity, and benevo-

lence, and the best interests of the ministry and the church, answer.

I close with a few suggestions in relation to the remedy. Let the individual churches, whose indigent sons are toiling intensely in the public schools of Christ, take suitable measures to ascertain their real condition and wants, and let them generously furnish any suitable aid, when the appropriations from the Education Society are not sufficient. And let their *prayers*, which are often worth the most, go with their alms; thus shall the benefactors and the recipients, be mutually and greatly blessed. See 1 John iii. 17. "But whoso seeth his brother have need," &c. Who can contemplate such a continued intercourse between the student of theology and his particular parent church, without perceiving how happy and mutual would be the benefit. And let it not be forgotten, that an ingenuous mind even, when of a delicate and modest cast will often shrink, perhaps improperly, from a full revelation of its true condition. I am acquainted with many cases of this kind, who will most assuredly pass along through continued pressures and obstacles unless aid be frankly offered. I will only bespeak the candid regards and the benevolent action of wealthy Christians for this subject, desiring that all will do and defer not, as for eternity.

From the New Orleans Observer.

RELIGION IN LOUISIANA.

Condition and prospects of the Presbyterian Church—Climate—Field Open, &c.

Mr. Editor,—The present condition and prospects of the Presbyterian church in Louisiana, demand the serious attention of all its friends. It is a melancholy fact, that can neither be denied nor concealed, that the ways of our Zion are mourning and that few are coming up to her solemn feasts. I have recently visited all the Presbyterian Churches in our State, and with two exceptions, they are in a languishing condition, and one or two of them, unless speedily revived, I fear will become extinct. We have in Louisiana six Presbyterian churches, at the following places: New Orleans, Baton Rouge, Buhler's Plains, Jackson, Clinton, and St. Francisville. We have not, it will be perceived, a single church throughout the entire extent of this state west of the Mississippi. I find upon inquiry, that all our churches comprise an aggregate of but a few more than *two hundred members*—a smaller number than is contained in a single church in many a little hamlet of New England! It ought to be stated however, that this number falls short of the actual number of Presbyterian Professors who reside in the state. I have met with several who are connected with churches in other states, who, for various reasons, have not transferred their connexion. I have more than reason to fear too, for I positively know, that there are some members who have never yet declared themselves as such, and who, great as were their professions of attachment to the Redeemer in the places whence they came, are here lost in the promiscuous crowd of worldlings. It is a question which it becomes us seriously to consider—Why is it that we are thus far behind every state in the Union in respect to the

number of our churches, and the general interests of our religion? It is not a satisfactory answer to this inquiry, that we are better off than our brethren of some other denominations—that we have more churches and church members. This, though a lamentable fact, so far from detracting from the importance of the inquiry, renders it more solemn and important.—The plain and proper answer to the above inquiry is, we are comparatively destitute of Presbyterian ministers of the Gospel; we have but three or four permanently resident in the state, all of whom, as far as health will permit, are actively and usefully engaged in their respective fields of labor.

And why is it, will be asked, that we have so few ministers? Sundry reasons may be assigned.—We are comparatively a new state, for though Louisiana has long been settled by the French, it is not until within a few years that the Americans immigrated hither. We are situated too, in a distant corner of the Union, remote from the older states, which is probably another reason why we have not been so well and so soon supplied with preachers as other new states less remote.—But the chief cause of our destitution of the ministry of the gospel is, unquestionably, the reputed unhealthiness of our climate. In this respect I am constrained to say, after years of observation and experience, we have been exceedingly misrepresented and abused. It is true, a number of our brethren have fallen victims to our climate. Brother Larned at New Orleans, brothers Hull and Clark, on the Red River, brother Ogden on the Mississippi, and others elsewhere. We have lost these and other precious men and fellow laborers. It is well known here, however, that the location of most of these brethren was peculiarly unfortunate. From a want of acquaintance with the country, they located themselves in unhealthy situations; but this evil, for the future, may be entirely avoided, by those who come to settle among us. We all know, now, what are the safest locations for unacclimated persons during the summer, and to those, for two or three months for the first season, fresh immigrants can resort.—There are certainly sickly neighborhoods in Louisiana, as there are in any other part of the world; but as a State, it cannot be said to be sickly. We have fewer diseases, take the whole year together than any state in the Union, and they are altogether of a more simple character, and are more easily managed—and the sickness that we have is altogether less the fault of the climate than the habits of the people. The terrible epidemics that have occasionally desolated New Orleans, have, no doubt, chiefly contributed to give us this bad name abroad as a sickly State, and the city itself has been greatly misrepresented abroad, in relation to this very thing. I know it will be regarded an extravagant assertion, but I have no doubt that the time is not far distant, when that city will become as healthy as New York and Philadelphia. I do not hazard such an opinion at random—I have resided in this climate for many years, and I know of places which formerly were little else than grave yards, which have become as healthy as any in the country, owing to improvements that have been made. But it is none the less true, though altogether undeservedly, our state has an exceedingly bad character abroad in regard to health, and a residence here is considered as an almost cer-

tain passport to the other world—and this, I almost blush to say, is unquestionably and notoriously the principal reason why so few ministers of the gospel come to reside in Louisiana. We have no lack of immigrants from every other nation under heaven, who come here for other purposes than to preach 'the everlasting gospel.' New Orleans is full of them, and I find the children of the Pilgrims and the sons of our western-woods-men along the margins of all our rivers, and in the gloomiest depths of our forests—I meet with them all over the state—all setting at defiance not only fictitious terrors of our climate, but every other obstacle, and this they do merely to pocket a little dust. But 'few and far between' are those, at least of our denomination, who are engaged in gathering immortal souls into the kingdom of God; who are willing to come out here and encounter the difficulties of a residence in a new country, to secure heavenly treasures. And even when we get northern men here it seems impossible to keep them.

There are, it must be confessed, peculiar difficulties to be encountered by those who labor in this vineyard of our Lord. We have every thing to do—congregations to collect, churches to organize, houses of worship to build, and the temptation to abandon this field of labor and go where all this work has already been done, is great. Our population too, is of a very mixed and of somewhat a discordant character, which is another discouragement. Still Louisiana presents at this time a promising and interesting field for Christian effort. Public sentiment is every day becoming more favorable to the establishment of Christian institutions; and there is an increasing attention to religion among the people generally. In no part of the world is an intelligent and worthy minister of the gospel received and treated with more attention and courtesy, or listened to with more respect and solemnity than in Louisiana. A palpable improvement in the moral condition of our population has taken place within the two or three past years. In some places God has poured out his spirit, and numbers have been introduced into the kingdom of Christ. It has been my privilege to become extensively acquainted in our state, and I am perfectly convinced that as the Redeemer is ever ready to bless the efforts of his friends, all we want to carry forward, successfully, the glorious purposes of his kingdom in this quarter, is more ministers of the gospel. But they must be men of the right kind, intelligent, liberal, devoted, self-denying, efficient men; who will be content to labor hard, and to look for their repose and reward beyond this world; and what is indispensable, they must come here to remain. We are tired of 'these birds of passage.' We want such men to come amongst us, who are willing to make Louisiana their permanent home—to identify their destinies with those of our own—to share in our labors, difficulties, trials and dangers. Such men we will open our hearts and our arms to receive—and as the harvest in this field of Christian labor is truly 'plenteous' and 'the laborers are few' we pray the Lord of the harvest to send such laborers amongst us.

JOHN. B. WARREN.

Ascension Sept. 1st. 1835.

Sin is like a bee, with honey in its mouth, but a sting in its tail.

From the New York Evangelist.

FACTS—FROM A PASTOR'S SKETCH BOOK.

"J. S." said Judge W. to his eldest son, a young man of about twenty-five years, "let us agree together that we will never more taste a drop of ardent spirits." "I will agree to it," said he promptly, and the mutual pledge was given on the spot. Now the son, by following the example of his father, in the constant use of ardent spirits, had well nigh become a drunkard thus early in life. And the father took the alarm and determined to deny himself in order to save his son. And his plan succeeded perfectly, for by that pledge which has been kept a number of years, the son has probably been saved from a drunkard's grave and a drunkard's hell.

But for sometime after J. S. became a temperate man, he was wholly regardless of the salvation of his soul. He was abominably profane, and by interest and inclination he was almost entirely secluded from all means of grace. In the winter of —, he spent most of his time far in the woods, engaged with a company of men in getting out lumber.

He had built a log cabin with two large rooms, where he and his men ate and slept, but never prayed. The Rev. Mr. T., who was ever seeking to save souls by all possible means, obtained permission to go out into the lumber woods, and preach a lecture some evening at the *shanty*. And when the time arrived, just as the sun had gone down, and the full moon was beginning to pour his gentle rays, through the tops of the tall pines, the herald of salvation was seen entering the lumber woods, with a host of his praying people in the rear. It was a blessed sight, for they were going to make the wilderness glad. J. S. had both rooms in his shanty well furnished with seats of rude materials, the best the forest could afford; and it was soon crowded to overflowing. And while Christians lifted up their hearts to God in silent supplication, the ambassador of the Lord Jesus proclaimed the truth with power! A deep and solemn impression was made on the minds of all.

But Mr. T., not satisfied that he had yet done all that he could for the salvation of those men, left with J. S. a bundle of religious tracts to preach after he had gone. And the first one on which this wicked man set his eye, was, "Heaven lost." "Heaven lost," said he, as he looked at it. "Heaven lost!" "But who is going to lose heaven? If this tract tells, I will read it and find out."

So he began to read, and soon felt awfully solemn, and at the close, made the firm resolution, that he would cease using profane language. But when this pernicious habit was conquered, other sins rose before him in mountain height, (for the Holy Spirit was convincing him of sin,) until the burden was greater than he could bear. And now feeling himself to be a poor, lost, wretched, hell-deserving sinner, he prostrated himself at the foot of the cross and cried for mercy. And no sooner did he cry, than mercy was granted, and his soul was filled with peace and joy, while contemplating upon the wonderful grace of God, that had so long kept him out of hell, and now brought him to see his sins, and the way of salvation through Jesus Christ.

He became a decided Christian, united with the

church of Christ in E., and for several years has well sustained the office of ruling elder in that church; pays fifty dollars annually towards the support of his minister; gives liberally to the benevolent objects of the day, and is exerting a healthful Christian influence all around him. And he now says, that as it regards human means, his peace and prosperity and usefulness, in this life, and his hope of eternal life hereafter, all turn on two points: The pledge he entered into with his father that he would forever abstain from the use of ardent spirits; and the little bundle of tracts, that the ambassador of Christ gave him in the lumber wood.

REMARKS.

1. Let every minister who reads the above, survey a circle of five or six miles around him, and see how many companies of men, or how many neighborhoods he could find, which are almost entirely secluded from all means of grace.

2. If any such are found, let him devise some means for carrying the gospel to them quickly.—There is no time to be lost. For we and they are hastening to the judgment bar!

3. Let all the active members of our churches be ready to aid their pastor in any means he may devise, and themselves become missionaries to those remote and destitute corners. Go, talk and pray, carry tracts, religious books, *the Bible*, and the Lord will bless your labors, and many will ere long rise up and call you blessed.

Mr. Hague's Address on Ultraism.—This address was delivered at Newton, by the Rev. Wm. Hague, of this city. It is a seasonable and well written performance. To the truth of the following we fully accord.—*Bos. Rec.*

The multiplicity of newspapers, is a common boast of our country, because it is regarded as an indication of general intelligence. But where a family takes but a single paper, and that paper is almost entirely confined to a single subject the effect must be deleterious. Whatever importance that subject may possess, whether it be Temperance, Colonization, Anti-Slavery, or Anti-popery, if it be the all-absorbing theme of thought and feeling in that family, ere long, the degree of a man's attachment to it, will become in their view the standard of his worth; and though his benevolence may expand itself nobly in some other direction, yet for his want of fervent interest in their chosen subject, he will be treated with cold indifference, or censured as the foe of all good. In such a family, the course of their reading naturally tends to contract their minds, to distort their vision, and to concentrate that energy of feeling upon a single subject, which should be expended upon many.—If but one newspaper be taken in a family, it should be one which will give enlarged views of men and things—of facts and principles.

REV. LEONARD WOODS JR. has accepted an appointment as professor in the theological seminary at Bangor. He still retains the editorial charge of the *Literary and Theological Review* at New York.

MIDDLEBURY COLLEGE.—A subscription of \$30,000 has been made up by the friends of this Institution.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 24, 1835.

"THE WATCHMAN."

The first number of a weekly paper under this title, has been published, dated January 4, 1836. It is printed at Hartford, and announces the name of "Joseph Harvey, editor."

We have examined the sheet with some care to find what reasons are set forth for bringing forward a new religious journal to demand the patronage of the Congregational churches of Connecticut. It cannot be undertaken as a matter of pecuniary speculation;—Dr. Harvey, the acceptable and useful pastor of a church able to support him, needs not to be put into the editor's office that he may eat a piece of bread. It cannot be undertaken because there is not a sufficient number of religious papers in the state;—for excepting Pennsylvania, New York and Massachusetts, Connecticut we believe is the only state which can show more than one religious newspaper of a single denomination. What then are the objects for which the Watchman is established?

After stating that the undertaking "is not a measure of aggression or hostility, but of precaution and defense," the editor proceeds to say,

"One important object of this measure is to guard and defend those principles of religious doctrine and duty which have come down to us from the Fathers of New England, which they learned in substance from the Fathers of the Reformation," &c.

"Learned in substance!" What! Is the Watchman to guard and defend the creed of the Reformers only "for substance of doctrine?"—But not to push this question, let us look a little further.

"Without discussion, the principles of true religion cannot be maintained, nor its influence extended. To attempt the removal of the evils of controversy by putting a veto on all religious discussion, is therefore to make the remedy worse than the disease. Discussion must be allowed and encouraged, and to prevent the evils to which an abuse of it tends, every proper means must be applied, and every exertion made to render its spirit truly Christian. Such discussion is a desideratum in the religious world."

What! Such discussion a desideratum, since the publication of those two memorable pamphlets, the "Letter" by an "Edwardean," and the "Address to the churches!" Such discussion a desideratum, when the "Views in Theology" have already reached the sixteenth number! It is to be feared that the editor of the Watchman may find his drafts for salary dishonored, if he often falls into the sin of making such imputations.

Furthermore; Where is the Evangelical Magazine? Was not that set up some three or four years ago with the very same professions and proposals about discussion, and "guarding and defending the true principles of religious doctrine and duty?" Has that proved recreant? If not, why set up, in the same city of Hartford, another journal for the same object?

Another reason for the publication is thus announced.

"This publication is also designed to be a rallying point for those who study moderation respecting the subjects of engrossing interest at the present day. It will occupy a position equally remote from the tergiversations of non-committal, and the petty shibboleths of an ultra zeal," &c.

Ask the New York Evangelist, whether the Connecticut Observer, and the Religious Intelligencer are not sufficiently characterised by moderation in regard to the schemes of the ultraists. If the Watchman is to be more addicted to "moderation" than these journals one or both of which its permanent success must supplant, it will be in danger of realizing Dr. Harvey's description of the ultraists in another column of this same number. "They rush to the opposite extremity of the axis, and thus exchange arctic for antarctic gloom; not remembering that the fountain of life and heat is vertical only at the equator, and that to enjoy its greatest influence they should have stopped at a medium."

After all, have we here any thing like the reasons which have actually led to the establishment of this new paper? How much more frank and open would it have been, if the editor had spoken out in his prospectus and said, We establish this paper for the sake of making war against the theological professors at New Haven, and against Yale College, and against the majority of ministers and churches in this State, in the manner of the "Edwardean," and of the "Views in Theology." Then might he not have taken for his motto,—

"The Watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in song,
And deserts learn the joy."

WHO IS MR. GARRISON?

Mr. Wm. L. Garrison, editor of the Liberator, has been for some time past the object of vast admiration with a certain portion of the religious public. Christian ministers have publicly apostrophized him in such terms of adulation as apostles never bestowed upon each other. For him has been claimed the privilege of going into houses of worship wherever he may please, to lecture on a great and complicated question of religious duty. To him has been conceded the right of declaring *ex cathedra* to ministers and churches what they may do, and what they may not do, and of denouncing all who incur his displeasure as hypocrites, Jesuits, dumb dogs, or in league with oppressors, man-stealers and murderers. At this hour he wields the scepter of a spiritual despotism over a considerable portion of the religious public in the states of Massachusetts, New-Hampshire, Vermont, and New York. To breathe the least suspicion against his perfect integrity, is far more shocking to them than to denounce Bishop Meade and Rev. Robert J. Breckinridge as pirates, and Dr. Beecher as a cowardly time-server.

Many who have observed his recklessness, his abusiveness, his unrestrained violence of temper as his temper vents itself in printed words, and who have attempted to analyze his principles so far as they have found utterance in his writings, have had some misgivings about the man's religion, and have been desirous of knowing what form of Christianity he professes to receive, and

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what Christian church is responsible for his character. The following information on this point was given in the Boston Recorder of October 9th.

"To what church does Mr. Garrison belong?" is another question, often addressed to us. We understand that he is not a member of any church. We cannot learn whether he is a habitual attendant on public worship in any one place. While Dr. Beecher preached at Bowdoin Street, he attended there frequently; but we presume he does not often go to hear Mr. Winslow.

In his paper, and public addresses, Mr. Garrison sometimes expresses confidence in God, and other pious feelings which are peculiar to real Christians. Probably he regards himself as a regenerated man, though we recollect no distinct avowal to that effect. If we are correctly informed, he does not believe that baptism or the Lord's Supper ought to be administered; that the clergy, as a distinct order, ought to exist; or that churches as the term is usually understood among us, ought to be organized. For preaching, he would substitute free discussion of Christian doctrines and duties. His neglect to join any church, therefore, may arise, not from indifference, but from conscientious scruples. We have known a very few persons, in whose piety we had confidence, but whose minds were very singularly constructed, who held the same opinions on these subjects.

To this Mr. Garrison has replied. How? Has he denied the statement? Not in the least. But what does he say? Among other things he says as follows.

"Does this blind and corrupt editor wish to hold a theological controversy with me? Has he honesty enough to declare his real object in publishing the paragraph under consideration? Does the righteousness of the anti-slavery cause depend upon my agreement with his religious dogmas? It would redound to his own credit if Joseph Tracy should rely more upon his practice and less upon his profession. His rule seems to be—'By their professions ye shall know them.' With all deference to his amazing wisdom, we think Christ has given a better test—'By their fruits ye shall know them'—and by that test, the religion of Joseph Tracy is clearly proved to be just as valuable as was that of the ancient Pharisees, or is that of the modern Jesuits. If no other obstacle were in the way, it is enough to make one pause before connecting himself with a church which recognizes such a man as a sound Christian and a true minister of Jesus Christ, and such a paper as the Boston Recorder as a religious publication, conducted as it has been for the last two or three years.

LIBERIA.

We have before us the Liberia Herald, for April, June, and July last. As the majority of our readers have doubtless never seen a number of this newspaper published on the coast of Africa, it may be worth while to say that it is a sheet somewhat larger than the "Human Rights" of the Anti-Slavery Society, very respectably printed at Monrovia, Liberia, by Jas. C. Minor, colonial printer, and edited by Hilary Teage, colonial secretary. The number for June was the twelfth of Vol. V. A decided improvement has taken place in the character of the paper, since it came into the hands of the present editor. Its columns are filled with original communications, selected extracts, editorial articles, intelligence, marine list, prices current, notices of the proceedings of the council, proclamations of the agent, etc. In the number for June we find Mr. Cheever's Dea. Giles, as large as life. Some selections from the

Herald will be found in another part of this paper.

The particulars of the catastrophe at Port Cresson, the settlement recently established by the Pennsylvania Young Men's Colonization Society, have been published in several of the newspapers, and have fallen under the notice of most of our readers. A brief summary however, will not be out of place here. The settlement of Port Cresson is about fifty miles south of Monrovia, near the St. John's river. Edina is on the opposite side of the river, a mile or two northward, and belongs to the American Society. The colony at Port Cresson, formerly known as Bassa Cove, has been in being only a few months. It was commenced by about one hundred and twenty emigrants from Virginia, emancipated slaves, who sailed from Norfolk in October last. Much calumny having been heaped upon the Colonization enterprise by its enemies because of the arrangements that have been deemed necessary for self-defense on the part of the colonists, and because of the vigorous and effectual resistance which the settlers had opposed to savage assailants,—and many members of the society of Friends being actively engaged in the Pennsylvania Society,—this new colony was established on what is called the Peace principle,—a principle on which, as advocated by Mr. Grimke and others, we are bold to say, no government can ever exist. No fortifications were erected, no arms were put into the hands of the colonists, no shadow of arrangement was made for defense against pirates from the sea, or savages from the wilderness. What was the result? On the night of June 10, the settlement was attacked by king Joe Harris, and from seventeen to twenty-seven of the settlers were killed. June 13th at ten o'clock in the evening an express arrived at Monrovia with a letter from Wm. L. Weaver, Esq., Superintendent of Edina, communicating the intelligence and asking for aid. Nathaniel Brander, Esq., the acting agent, (Mr. Pinney having gone into the interior on his mission, and Dr. Skinner not having then returned from America) immediately called a meeting of the inhabitants; on the day following, sixty men from Monrovia, Caldwell, and New-Georgia, were "ready to proceed to the assistance of their brethren." By intelligence later than the latest of the papers before us, it appears that such chastisement has been inflicted on king Joe Harris and his kingdom as will be likely to secure tranquility in future.

The Herald of July 31 contains the following information respecting a part of the Port Cresson settlers.

FROM EDINA.—On the 10th inst, the Sch. Timbuctoo, Capt. Fernandez, arrived from Edina with 35 of the unfortunate Port Cresson company. They were truly in a pitiable predicament, many have nothing more than their clothes which they stood in. Their sufferings and privations, were promptly met by the attention of the people in this place; each one seemed anxious to be foremost in expressions of sympathy and by administering whatever could contribute to their comfort.

Previous arrangements having been made by the Acting Agent, they were at once located in one of the public receptacles, where they will probably remain until orders are received from America.

SELECTIONS FROM THE LIBERIA HERALD.

COMMUNICATION.

Mr. Editor:—Through your valuable columns allow me to appear before this public, in the character of a Lecturer. As I am conscious of no other motive than a desire to promote public and private good, I hope I shall be pardoned, if I be plain. This I rather demand than solicited, because none will be offended that are not guilty. Some I expect to offend. If I had none in view I would not write. I have too few arrows to fire them at random. I can see no earthly utility in composing elaborate treatises on morality, and close by telling the community it was not intended for any one, that there is no room for amendment among them. In such cases the writer does one of two things; either he writes to display his ability, or he tells a falsehood. I write because I believe it necessary, and called for, hoping I may recall some from the region of foolishness, to the plain path of prudence and common sense. So whosoever the cap fits, may wear it, and those that have no shoes must put their toes in their pocket. I would caution all against being offended at what may be said, and for two reasons; first, whoever murmurs, will by general consent, be considered guilty; and secondly, because the writer belongs to a tribe, (as his name at the bottom testifies,) so numerous, that to wage war against him, would be to enter the lists against the whole colony. My lecture is founded on an old adage; a man ought to be just before he is generous; which I beg leave to paraphrase; a man ought to pay his debts before he turns dandy. From this I intend as briefly as possible, to establish the fact, that the man who purchases superfluities while he is in debt, is not only imprudent but unjust. He is unjust to himself, for he has to tell falsehoods. He obtains goods from a merchant on the promise to pay as soon as possible,—generally in three months, or as soon as he can sell the goods. These he barter with the natives for camwood and ivory. This money the prudent and just man will faithfully apply to the liquidation of the debt, contracted for the goods, to purchase it, and he will consider himself forbid by justice, to appropriate any more of the principle to his private purposes, than is indispensable for articles of necessity. The man that thus acts is just.

But if he should argue thus: "I owe this money, but I wish to make a purchase, and I am certain I can make it up before it is called for; Mr. — does not want it, he has no immediate use for it, and therefore I will lay it out." This man is imprudent. And if he should invest the amount in silks, caps, bonnets, fans, for my lady, or organs, tables, sofas, &c. to adorn the house, or fine coats, braided jackets, &c. for my lord's person, or in making splendid suppers or breakfasts for loungers, who, while they are eating, are laughing at his weakness,—this man is foolish.

But if after he has sold the goods, he secretes the money, and refuses to pay it, by declaring he has none; he is not only imprudent and foolish, but unjust, and will be considered so by every honest man. In confirmation of this, I beg leave to relate a conversation, which took place the other day in the street, between two gentlemen; their names are Right and Justice.

Right. Did you see Mr. —, and his lady the other day swaggering along the street arm in arm?

Justice. Yes; and they were trimmed in fine style.

Right. I was disgusted with the inconsistency.—The man has been owing us for four or five months. The very money with which he bought that splendid suit he had on, was bought with goods he got from us on credit, to be paid immediately.

Justice. He got goods from me about two months since, which were to be paid for in two or three days,

but I have not been able to get a cent from him; although I have asked him for it a dozen times.

Right. And I have "dunned" fifty times, but all to no purpose; he has had money since, but he has managed to get it in town, at a time and in a manner that no one knew it, until he had sold it for finery.

Justice. That is villainous.

Right. And what is worse the fellow buys more furniture and silks and caps and fans, and gives more suppers and dinners than men who are worth ten times as much as he is, and at the same time are out of debt.

Justice. And these feasts are to men, that so soon as they have eaten and left his house, make his foolishness a subject of merriment.

Right. You must not talk so loud, if we should be heard, he would declare that we were invading his rights, and interfering with his private affairs, and my lady would cut you in two with her eyes, the first time she saw you in the street.

Justice. I do not consider his affairs private, or his finery either, until he pays me, or gives satisfaction in some way; my money bought them, and I ought at least to have liberty to talk about them.

I do not pretend to say a man should starve himself or family, or suffer them to go naked because he is in debt, but I do say that no man should, and no prudent man will indulge himself or family in needless extravagance with money, that properly belongs to others; and any man that will do it, I consider not only imprudent but dishonest.

I turned off then, and determined to give the public the benefit of the conversation, and my thoughts on the subject. Such persons ought to recollect that the sentiments expressed by Justice and Right, are the feelings that involuntarily arise in the breast of sensible men, at the sight of such shameless imprudence and inconsistency. Now, Mr. Editor, if the fools will not learn wisdom, it will not be my fault. If any should murmur it will be pronouncing their own verdict, guilty; and all the remuneration I shall demand for the trouble of indicting and bringing them to trial, is repentance and reformation.

Yours, &c.

BUSY BODY.

(Of 229 Meddlesome Hall, Liberia.)

TEMPERANCE.

We would not pretend to say that there has been no drinking in Liberia; nor would we deny that some few have indulged in it, to a degree that is really excessive; we do not by any means wish to appear more moral than we really are; we are willing to be exhibited in our just character, but in this respect we do not fear a comparison.

Temperance Societies having been formed by the Rev. Messrs. Skinner and Seys, five hundred and three persons have signed the pledge of total abstinence from the use or sale of the article, in the short space of about one month. So great an influence have these Societies exerted upon the community at large, that a sight of the liquid death has become rare.

Houses in which it was once offered as a token of sociability and good feeling, are now destitute of the moral and physical bane; sideboards, whose chief decoration was the fluid death, now present us with an abundance of healthful liquid, from nature's distillery; and men that were found in the ranks of those that argued in its favor, are now deserting its cause, and ranging under the banner of temperance.

To Liberia's honor be it trumpeted that for ten gallons sold in the colony four months back, there is not one now. There are a few that advocate the cause of alcohol, but they cannot support their opposition long. Public opinion is issuing her imperious edicts, and every opposer will soon be awed into silence.

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Interesting.—A visit to Millsburg a few days since, gave us an opportunity of witnessing the progress of agriculture this season, and we feel bold in stating that farming is prosecuted this year with more vigor, and on a larger scale, than is within the recollection of the earliest settlers. This is animating and encouraging, as this alone can give the man of reflection and forecast, the least ground on which to build a hope of future independence, or even of comfortable subsistence.

The idea of independence, while we are dependant upon native Africans and foreigners for articles of indispensable necessity, is so obviously contradictory and inconsistent, that no rational man can for a moment entertain it; and even to talk of it, manifests a degree of vanity and imbecility unknown out of the regions of lunacy. The only sure source and support of independence, are internal resources. History assures us when these fail, there is a period to independence. Of Liberia it may be truly said, that she has her destinies almost at her own disposal. Abundant, and easy of access, are the materials with which to build up a happy and independent nation; and we will venture the assertion that few places on this earthly ball, offer greater facilities for a comfortable and independent living. The forests are covered with excellent timber, for all the purposes of house and ship-building; the fields are filled with excellent and valuable esculent and medicinal herbs and roots, the wood with game, and the rivers with fish.

The climate produces all the most valuable productions of the tropics, such as cotton, coffee, sugar cane, and fruits in endless variety.

These blessings nature has scattered with profuse liberality over the whole face of the country, as if intending to leave little else for the hands of industry, than to render them tangible and available, by bringing them within immediate reach.

Emigrants.—On the 29th inst. brig Rover, Capt. Outenbridge, arrived in our harbor, from New Orleans, with emigrants principally from the region of the Mississippi. It has seldom been our lot to witness an emigration that promised more usefulness than this. It is composed of men of respectability and character, and having with few exceptions raised themselves to comfort and competency in America, by their labor, they seem not to be ashamed to work even in Africa. These are the proper materials with which to raise a nation; laboring men are the proper characters for this colony at present. "Gentlemen" would be a nuisance. We are happy to state that they are abundantly supplied with all articles of necessity and comfort, and promise to add much to the strength and respectability of the colony. Among the number, we recognized Messrs. Simpson and Moore, who visited us about two years ago, sent to examine the country. The result of their visit and subsequent report, is the expedition we have just alluded to. This speaks volumes in favor of Colonization, maugre all that may be said to the contrary.

Intelligence.—It is with pleasure, we notice in a late number of the Colonization Herald, a letter from the Rev. John Seys, to that untiring and indefatigable friend of Africa, Gerrit Smith, Esq. We have no hesitancy in saying of this letter, that for veracity and impartiality, it is not surpassed by any account we have seen from this place. Others equally candid may have gone, but we have not seen them. We consider Mr. Seys' letter a fair account of Liberia, though unbelievers will still doubt. To have secured universal credibility, he need only have added, "as soon as emigrants land on these shores, they are seized with a kind of frenzy, which subsides after a time, into a protuberance

on either side of the head, in shape and size, like an assinine listening instrument; therefore, there is a destruction of all those feelings and dispositions that distinguish human society from brute congregation." Such a paragraph, would no doubt, secure the devout belief of thousands. Nothing is too hard to be swallowed but truth. Declare that men can live and be comfortable in Africa, and it will be regarded as an absurdity too monstrous to be told. But say, an emigration there involves an abandonment of all moral and social feeling; that six months of the year is one continued rain, and the other six months, a comfortable sun-shine at 600 Wedgewood's Pyrometer; that lizards, Centipodes, and monkey's, baboons, boas, and naked men; palsy, fever, and death, stand ready at every door and corner to vex and destroy you, and thousands will subscribe them as facts, as infallible as cause and effect.

Education.—One hundred and forty one children in this colony, are now receiving an education by the bounty and charity of ladies associated in the good cause, in Richmond, Va., and Philadelphia, 72 by the funds of the Methodist Episcopal church in America. Maugre the imputation of base motives by others, we regard these as some of the characteristic features of this benovolent age. We can divine no other motives which could urge the fair sex on the enlightened and happy shores of the Western World, to lend their energies, their time and money, to the promotion of happiness and cultivation of intellect in Liberia. It has been thundered against the friends of the colony, that their only object is to rid the United States of colored men, that effected, they consider their work done, whatever may be the future condition of them. But the above facts carry in their face, a most honorable refutation of the assertion. In view of the advantage the colony must reap from such disinterested benevolence, we have been led involuntarily to exclaim, "God bless you, ladies." Your course is a noble one. It is a noble act indeed, to knock the shackles from the fettered, and let the prisoners go free; but yours is nobler, you aim to liberate the imprisoned soul; "to teach the young idea how to shoot," enlarge its capabilities, and pour in upon it the light of science and of God. Such benevolence in reference to your own country, or immediate circle, would be indeed, benevolence deserving praise; but when leaping the boundaries of state and nation, and throwing early prejudices far behind, it seeks for its objects in the wilds of Africa, among a people who for ages have been identified with all that can embitter human life, whose poverty can admit of no returns, whose obscurity precludes the possibility of even making your charity known; we say such disinterested benevolence begs praise and defies description.

For the Religious Intelligencer.

Messrs. Editors.—Mr. Webster says, "The abolitionists entirely overrule an established rule of law, that every man is bound so to use his own rights as not to injure the rights of others,"—for which Mr. Webster assumes the right of reproving them.

QUERY.—Do the slaveholders so use their rights as not to injure the rights of two millions of their fellow beings? If they do not, will Mr. Webster be kind enough to allow us the same right (which he assumes,) of reproving them for so doing—both being amenable to the law for the manner.

AN ABOLITIONIST.

INSTALLED. at Hebron, first society, Sept. 30th, 1835, Rev. Sylvester Selden. The introductory prayer was offered by the Rev. Lyman Strong, a former pastor of the church, who also preached an appro-

priate and impressive sermon on the occasion from Acts 26: 18; Rev. Mr Dickinson, of Columbia, offered the installing prayer; Rev. Mr Ely, of Bolton, gave the charge to the pastor; Rev. Mr. Miller, of Andover, gave the right hand of fellowship; and Rev. Mr. Nichols, of Gilead, gave the charge to the people and made the concluding prayer.—*Con. Obs.*

PROGRESS OF THE TEMPERANCE REFORM IN ENGLAND.

Extract of a letter from the Hon. J. T. Buckingham, member of Parliament, to a gentleman in New Hampshire.

*Temperance Hotel, Colne, Lancashire, }
May 7, 1835.*

Dear Sir,—I am now on a tour through the hills of Yorkshire and Lancashire during our recess of Parliament, which has now lasted about three weeks and is just about to close, as we must meet again to open the House of Commons on Tuesday next the 13th inst. Since I left London, now about 20 days, I have visited my constituents at Sheffield, and passed the remainder of the time at Leeds, Bradford, Preston and Colne;—and I go from thence to-morrow, to Burley and Rochdale, thence to Manchester and Birmingham, and from thence direct to London, where I shall be on the 12th instant.

During this tour, I have had the most gratifying proofs of the rapid progress and solid foundation of the total abstinence principle, which here as in America, is fast superceding the undefined and undefinable standard of "moderation," of which every one will fix the measure for himself. At Preston the society numbers about 4000 members in a population of 40,000 souls; but here, at Colne, the society numbers about 2000 members out of a population of less than 8000 souls, being one out of ten in the former, and one out of four in the latter case.

Not five years ago this was accounted one of the most drunken places in Lancashire, and the intoxication was almost wholly produced by beer; and at that period there were nightly brawls and fights, with ragged wives and famished children crying for protection against drunken and infuriated husbands and fathers. For two years, the society here tried the pledge of total abstinence from ardent spirits, and moderation in the use of wine and beer: but as every man's standard of moderation varied, and all were beyond the mark, they made no progress, and were forced by conviction into the necessity of total abstinence from all—so that the motto now is, "touch not, taste not, handle not," and the result has shown the wisdom of the change. The population are wholly reformed; and the appetite for knowledge—the attendance on public worship—and the cleanliness, comfort, and abundance, which mark their homes, have all increased.

They have a large building here called the Piece Hall, originally built for a sort of commercial exhibition room for the disposal and sale of manufactures. The Society have rented it for £20 a year for temperance meetings. It will hold 2000 persons. There are two meetings in it every week, and it is always crowded; and in addition to the advocates of the cause among the higher classes, the platform is occupied every night by a succession of reformed drunkards, who can speak of the miseries of the drunken

and the happiness of the sober state, as exemplified in their own persons.

I have been here three days, and have delivered four addresses, one in the day time and three in the evening: and to-morrow morning before I leave, the members give me a public breakfast, at which it is expected five hundred will be present. At the great festival at Wilsden near Bradford in Yorkshire, at which I was about ten days ago, there were three thousand persons encamped in tents; and societies were associated for twenty miles round. In short, I regard the Temperance Reformation, as likely to constitute one of the greatest and most interesting eras in the history of this country as well as of America, and indeed in the moral history of mankind.

From the Charleston Observer.

"MORE CHARITY, BUT LESS WISDOM."

The American Presbyterian, (Nashville,) speaking of the exclusiveness of the Episcopal Church, says—"They will not permit the Clergy of other denominations to occupy their pulpits, but will occupy the pulpits of other denominations, (in this respect more charitable than themselves,) and while occupying them, more than insinuate that they are right and all others wrong."

The Churchman of August 1st, (New York,) in reply, says—"That she does not permit the Ministers of other denominations to minister within her pale is true, but that she assigns for this regulation the reason implied above, is not true; and we are just as much at liberty to regard the regulation as a *wise provision of the Church for preserving her own peace and integrity*, as we are to explain it on the hypothesis of exclusive validity. That she permits her Clergy to occupy the pulpits of other denominations, is true; and if in this respect other denominations think they show MORE CHARITY, they must permit us to think that they show LESS WISDOM. It is not true, however, that by this permission she insinuates that herself is right and all others wrong."

RUINOUS INDULGENCE.

Many years since, an only son of pious and respectable parents, was sent to school in a neighboring village.—He gave early intimations of the truth of Solomon's remark, in Prov. xxix. 15. Reports of his improper conduct reached the ears and pierced the hearts of his parents, and called forth repeated exhortations. I was present one day, when he received a letter from them, written in the bitterness of parental grief. They told him of their anxiety, their sleepless nights, their tears and prayers in his behalf. They warned him of his danger; they implored him to listen to the counsel of an affectionate father, a kind but heart-broken mother. The son read the letter soberly—sat for a moment as if in deep thought—the muscles of his face betrayed the working of a troubled conscience. Suddenly springing upon his feet, and with a look of ineffable contempt, he dashed the letter into the fire, exclaiming, 'There! now let the old man and woman warn—write letters—pray and whine; it is of no use; a good whipping well laid on ten years ago, would have done more to save me.'

While on a journey in September, 1834, I met this same only son on the public road. He was reeling

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with intoxication, and pouring forth a torrent of profane and obscene language.—Memory instantly reverted to his early days; to his pious though misjudging parents, who have long since entered their rest. That same letter, written in all the agony of disappointed hope, his look of scorn, as he threw the letter into the fire, his remark—all rushed vividly to my recollection. A moment's reflection explained the whole secret. He was the only son of his parents; a false tenderness led to indulgence; indulgence fostered the corruptions of the heart; unsubdued passions and unrestrained propensities hurried him on to ruin. Too late they saw their error, but warned and entreated in vain.

Truly, thought I, had 'a good whipping' been seasonably, calmly, prayerfully, 'laid on,' from a sense of duty to God, and the best good of the child, this ruined son might have been saved to his parents and to the community.—*Mother's Mag.*

HINTS TO MINISTERS.

The sacred ministry is not a state of idleness or of pleasure, but a holy warfare, in which there are always toils and fatigues to be endured. Whoever is not resolved courageously to maintain the interest of Christ, and to labor continually to enlarge his kingdom, is not fit for this warfare.—*Quesnel.*

To save one soul is worth a man's coming into the world, and richly worth the labors of his whole life.—*Burnet.*

Your work is to save souls.

You are shepherds and must seek to know all your sheep, and what is their disease, and mark their strayings, and help to cure them, and fetch them home.—*Baxter.*

Simply to be good should not content you; you should endeavor to excel.—*Grove.*

I do not wish for any heaven upon earth, besides that of preaching the precious gospel of Christ to immortal souls. May the weak desires increase and strengthen with every difficulty.—*H. Martyn.*

It has been observed by some eminent divines, that ministers are seldom honored with much success, unless they are continually aiming at the conversion of sinners.—*Dr. Owen.*

Preachers, by making light of common truths, and indulging in a spirit of curious speculation, will render preaching rather an entertainment than a benefit to the soul.—*A. Fuller.*

Speech of man's self, ought to be seldom, and well chosen.—*Lord Bacon;*

What have I done this day for the souls and bodies of God's dear saints?—*John Fletcher.*

Let the clergy live and labor well, and they will feel, that as much authority will follow, as they will know how to manage well.—*Bishop Burnet.*

If ministers will contend, let them contend like the olive and the vine, who shall produce best and most fruit; not like the aspen and the elm, which shall make the most noise in the wind.—*Bishop Taylor.*

UNION AMONG MINISTERS.

It is lovely to see the men who are chosen to bear a common message, and that message a disclosure of kindness to the unworthy, bearing with each others'

infirmities, rejoicing in each others' prosperity, and cordially uniting, in measures and movements to promote the general good. When the roughness of nature gives place to the gentleness of Christ, and the selfishness of nature to that expansive charity which "seeketh not her own,"—when every look means kindness, and sensibility is awake,—when kind words are followed by deeds more kind; then do the servants of Christ appear in the livery of their Master;—then do they bear to the world an irresistible testimony of the truth of that religion which they are engaged to propagate. Surely jealousies, suspicions, and envies, can find no place among men whose conversation is in heaven. It is especially important in seasons of revival, that ministers should act in concert. President Edwards, writing on the revival that was then going on among his people, and in other parts of the country, says:—

"Ministers, at this day in a special manner, should act as fellow helpers in their great work. It should be seen that they are animated, and engaged, and exert themselves with *one heart and soul*, and with *united strength*, to promote the present glorious revival of religion, and to that end should often meet together, and *act in concert*. And were it a common thing in the country for the ministers to join in public exercises, and second one another in their preaching, I believe it would be of great service. I mean that ministers, having consulted one another as to the subjects of their discourses *before they go to the house of God*, should there speak *two or three of them going*, in short discourses, as *seconding each other*, and earnestly enforcing each others' warnings and counsels.—*Zion's Advocate*

LATEST FROM LIBERIA.

We have been permitted to extract the following from a letter from Doctor Skinner, to Elliot Cresson, Esq. dated Monrovia, the 15th and 16th of August. The friends of Colonization will perceive that aid is now wanted in the present emergency and while on this subject it affords us pleasure to say, that a gentleman now at our elbow, authorised us to state, that in this distressing crisis of our affairs, if five thousand dollars can be obtained for a tract of four hundred and forty acres of land on the Susquehanna, nearly opposite to the mouth of the Sinnemohoning he will most gladly throw the whole sum into the treasury of the Colonization Society for the relief of our unfortunate emigrants. This lot of land is understood to abound with iron and coal, it is believed to be worth a much larger sum.

The following are the extracts alluded to:

Monrovia, Aug. 15.—I arrived here on the 12th inst. in 32 days from New York. On my arrival I found the management of the colony in the hands of the vice-agent. I regret to say that I found the colony involved in a war with King Joe Harris, and that twenty of the Port Cresson emigrants had been inhumanly slaughtered by him on the evening of the 10 of June: the scene is too bad to describe. I shall immediately have the subject investigated. The residue of the emigrants of Port Cresson are at Monrovia.—The settlement at Port Cresson is partly burnt. Edina (this place about four miles from Port Cresson, on the opposite side of St. John's river) would no

doubt have shared the same fate, had not Bob Gray espoused the cause of the colonists, beaten back the enemy, and furnished the settlement with supplies.—The militia of this place have just returned, after having had a skirmish with the enemy and burned King Joe's town. One man belonging to Edina was killed in a previous skirmish under Capt. Weaver.

Aug. 16.—This day I have had a visit from Mr. McElroy, and have ascertained that the Indiana is now at Port Cresson, and he will bring the emigrants to this place until the violence of the rainy season shall have passed.—*Com. Adv.*

GROUND FOR HOPE.

It is not altogether reasonable, we think, to despair for the country, nor for the enslaved portion of its inhabitants. Aside from our belief in the merciful provisions of the gospel, and the certain assurance that the time is coming when human nature shall every where be renovated, and human rights consequently respected, we think that there are unequivocal evidences of better days coming for the bond and the free.

1. A very extensive interest has been awakened for the religious instruction of the slaves, simultaneously, in many portions of the Southern country. We are confident that this interest is much more general and decisive than many at the North are aware of. We have positive information in regard to Missouri, Kentucky, Tennessee, Virginia, Maryland, both the Carolinas and Georgia. It may, for a few months, be partially interrupted, but it will soon revive and extend, and be crowned with precious fruits. The Gospel will triumph over every form of human calamity and wickedness. To say that slavery presents an insuperable obstacle is a gross libel on the Gospel. Slavery was not first abolished in the Roman empire. Christianity entered in and did its appropriate work in the conversion of masters and slaves, and thus abolished slavery. So it did in Europe in the middle ages. Thus it will operate in the southern country. This awakened attention to the state of the slaves is the genuine effect of *Christianity* on the minds of the masters.

2. In the States just mentioned except the low countries of Virginia, the Carolinas and Georgia, there is but one opinion in regard to slavery, and that is, that it is a great evil, and must one day be abolished. Such is the uniform tenor of the letter writers and newspapers in those districts of country. The existing feverish state of the public feeling will not throw them from this ground permanently. The spirit of genuine and proper abolition has been increasing in those States, particularly since the Colonization Society was established. The main tendency of that institution has been friendly to the final extinction of slavery. The advocates of perpetual slavery are universally anti-colonizationist.

3. The people of the North are sound on this subject. The great body of them feel, as they have always felt, rationally opposed to slavery. New England beats with the same heart with which she always has. The tenor of the public meetings lately held and of the resolutions passed at them, as a general thing, demonstrate it. This opposition to slavery is not the effect of abolition-movements. It has existed since Massachusetts led the way in the abrogation of slave-

ry. It is an *intelligent and Christian* opposition, having due regard to the rights of the South, willing to persuade and convince, knowing that the only way to get rid of the evil is to show the slaveholders, in a Christian spirit, that it is an evil, and determined to follow, and let them lead and prescribe measures. Our southern friends may have the fullest confidence in the integrity and kind-heartedness of the vast majority of the northern people. They will not require of us to give up our opposition to slavery.—They are willing that we should discuss it, and labor, in conjunction with them, in all suitable ways, for its extinction. We believe, after all, that the North and South will not become permanently alienated. There is too much fellow-feeling and Christianity in both portions of the country.

4. The various Colonization Societies, notwithstanding all the din which has been made, and all the obloquy which has been heaped upon them, never stood firmer in the affections of the people of the whole country than they now do.—*Boston Recorder.*

From the Pastor's Journal.

"THEY SHALL STILL BRING FORTH FRUIT
IN OLD AGE."

[Furnished by a Clergyman.]

A season of refreshing from the presence of the Lord had passed away. For several years, the moral darkness seemed to increase, iniquity abounded, and the love of many waxed cold. Some had deserted the house of God; others apparently attended to no profit. Every appearance indicated that my ministerial labors, public or private, did very little good. My heart was sinking within me, and I was ready to cry out, "Who hath believed our report?" "I have labored in vain, and spent my strength for naught."

It was a rainy Sabbath morning in November, I looked out of my study window upon the house of God, with my mind deeply depressed, and said to my wife, "I feel as though I could not go to that house to-day, and preach to naked walls, or a few stupid hearers, to whom I can say nothing more calculated to awaken, than what I have already said, to so little purpose."

I did suppose, however, that there were a few praying souls; and for a few weeks, I had at times observed an increased attention in the house of God; but those favorable appearances seemed to be transient.

The hour for public worship arrived. I went to the house of God, and with sinking spirits tried to preach in the morning to the small number that came together. As I was passing out through the porch, an elderly man, who had come about four miles, came to me and said, "My son O—and his wife wish you to come and see them as soon as you can; they are under heavy trials of mind: they are in a feeble state of health, and could not come out to-day."

I went to my own house, and told my family that God had not utterly forsaken us—I had received such a message as I had not before for two years.

The next morning I hastened to comply with the request. As I approached the house of the young man, he and his wife both met me on the threshold, and took me by the hand, expressing great joy to see me. They said, that although in some respects they had been glad when I came to their house, they used to dread to see me, because they knew not what to say to me, when I conversed with them on the subject of religion; now they wished to open all their hearts to me. They had each of them, the night before, been hopefully brought to experience a Saviour's love. After a refreshing season with them, I went to the house of the father,

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which was but a few steps. There I found the father and mother very deeply awakened, apparently humbled, and resolved to live a new life; also a daughter and her husband in the same house, deeply convicted of sin. After giving such counsel and direction to them all as I was able, I went, (as usual, when I visited that house) into the apartment of the aged grand-mother, the "days of the years of whose pilgrimage" had been four-score and ten years, who had been principally confined to her room for some years.

I approached her as she sat bowed down in her chair, and inquired after her welfare. She raised her withering hands and weeping eyes towards heaven, and exclaimed, "Oh, I bless God that he has suffered me to live to see this day." "Yes," said I, "it is what you have long been praying for." "O yes," pointing to the corner of the room, "I have laid sleepless, night after night, on that bed, begging and pleading that salvation might come to this house; and it has come, and I bless the Lord for it—now I can die in peace."

"Now," said I, "you see clearly explained, what to you appeared a mysterious providence. You have often said to me, that you did not know why the Lord should protract your life, which was so useless—a burden to yourself and the world. He kept you here to pray for these precious souls, and to be a witness for God. He encouraged to plead for the multitude of dying sinners, who still remain in their sins."

After a most refreshing interview with this aged disciple, and uniting in prayer, I left the place, condemning myself for my unbelief, admiring the ways of Providence in the manifestations of his grace, and reflecting what a blessed encouragement it is to the church and to the disheartened pastor, to have praying souls in his parish, although they cannot mingle with society, or come to the house of God.

This was the commencement of a revival, which brought about fifty into the church. The aged widow lived to know the result, and then departed in peace.

Aged Christians sometimes feel as though they had out-lived their usefulness, and can do no more, and are ready to despond, and make little or no attempt to be still useful. Others, who, from ill health, or from other causes, are prevented from being actively employed in the common means of doing good, are exposed to discouragement, and are tempted to neglect what they may do for God, because they can do no more. They are not aware that they may do great good to the church and to the world; there is labor enough to employ them. God has appointed them their work. It is not a cruel burden, that a feeble creature cannot do; it is a good work, which gives life and health to the soul, and causes time to pass pleasantly. *It is the blessed work of prayer.* Let them, like this aged saint, plead that salvation may come to their house, to their neighborhood, and town, and that the Holy Ghost may be sent down to renovate and save this lost world. If they can do nothing else, they may pray; it will not be in vain. The effectual, fervent prayer of the righteous man availeth much. Elijah was a man of like passions as ye also are.

If they do this, their work is great in the sight of the Lord. Their instrumentality is powerful. Perhaps this single aged woman, this mother in Israel, shut up in her room, did more towards producing that revival of religion, than any other person in the town. These weapons are mighty through God, to the pulling down of strongholds.

When, for a season, God in his anger spreads a cloud over his heritage, and the day grows dark, the ambassador of Christ should not be disheartened, while there is a single faithful praying soul to hold up his hands, and wrestle at the throne of grace, though such soul is shut up in some corner of the parish, or in the most obscure

place. *Such souls are a host.* They be more and mightier than those who are against us.

DR. SPRING AND THE SYNOD OF ULSTER.—We regret to learn by a letter from an esteemed Irish correspondent, that the Rev. Dr. Spring presented his credentials as delegate from the General Assembly of the Presbyterian church in the United States, to the Synod of Ulster at its last meeting in Belfast, and after debate the body formally refused to receive him. The reasons assigned were his supposed difference in theological opinions, (this was not chiefly relied on,) and his connections with the English Dissenters! The Synod of Ulster supports its ministers by what is called *Regium Donum*, a yearly grant from the British government, and hence their violence against the dissenters, who are seeking to dissolve the dependence of the church upon the state and its consequent subserviency to men in power.

N. Y. Evangelist.

Dying Exhortations of the late Wm. Nevins, D. D.—The following paragraphs, written by the late Dr. Nevins, of Baltimore, a few days before he died, were the last productions of his pen.

"The Catholics have never taken greater liberties with the bible, nor any of the boldest and wildest interpreters of that abused book, than those misguided men who have of late begun to disuse and to contend for the disuse of the wine at the sacrament. How are the common people ever to be reconciled to such an interpretation, even if the learned could be?—Good people, when they hear of this new controversy, are beginning to wish the Temperance Reformation had never taken place; and verily if it is to deprive us of an ordinance of the New Testament and leave us but half a sacrament, I heartily concur with them."

"There are other reasons why Christians should pray that the Lord of the harvest would send forth more laborers, besides those mentioned by Christ, and among them I reckon this one, that many of the laborers have left off work and have converted the field of labor into an arena of conflict. They are using their instruments of husbandry against each other. Oh how they cut each other; and how pleased they are when they have dealt a severe blow.—That was a good one, they say. In the meantime the harvest rots, or at least it is not gathered."—N. Y. Observer.

Let us familiarize death by meditation, and sweeten it by preparation.

You may think it a sad thing to repent on earth, but it is a sadder thing to repent in hell.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED,

In this city, on the 13th inst., Thomas T. son of Mr. Charles Bostwick, Jr. aged 2 years.

In this city, Helen, daughter of Mr. Cyrus Manvell, aged 18 months.

In Mobile, Ala. on the 28th ult. Mr. Stephen Gorham, of this city, aged 54.

Poetry.

From the Religious Offering.

OMNIPRESENCE OF THE DEITY.

Who bids the billow heave its breast,
 Thou soothes its troubled throb to rest?
 Who bids the coral greenly bloom
 Around the sea boy's ocean tomb?
 Oh Lord! The sky, the earth, the sea,
 And all things else are full of Thee!

At whose command, when eve doth fall
 With mantle dim, o'ershadowing all,
 Do trooping stars come twinkling through,
 And decking bright heaven's arch of blue?
 Father! The sky, the sea, the earth,
 Proclaim the author of their birth.

Thine are the mountains, Thine the caves,
 Thou ridest on the winds and waves;
 Thine is the bright, o'er-arching bow,
 The thunder's voice, the lightning's glow;
 The earth, the sea, the sky are Thine;
 In all Thou art, in all divide.

SLANDER.

Most persons, perhaps, limit the guilt of slander to the original inventor of a false story, designed to injure another's reputation. Those who give it currency, escape with less contempt than they deserve.—Their mean and guilty office is well described by Barrow. In reference to those who propagate a tale, knowing it to be false, he says—"This is to become the hucksters of counterfeit wares, or factors in this vile trade. There is no coigner who hathnot emissaries and accomplices ready to take from his hand and put off his money; and such slanderers at second hand are scarcely less guilty than the first authors. He that breweth lies may have more wit and skill, but the broker showeth the like malice and wickedness. In this there is no great difference between the devil that frameth scandalous reports, and the little imps that run about and disperse them.—*Ch. Mirror.*

AN IRRELIGIOUS HOME.—"If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home, to which, if the cares or the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where truths of religion are known, the deepest and bitterest curse which can be inflicted on it, is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can

describe! The home, where, in early years, the heart trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, which die not with the circumstances which gave them birth—which last long, even though they may for a season be forgotten and neglected—and which exercise at least some check on the evil of the human heart, and often, nay commonly, recall it to bear again the voice of God, and to return again to the paths of holiness and peace! How great, how unspeakable is the happiness of a land where homes like this are common!—*Rose's Hulsean Lectures.*

A SPECIMEN OF FRENCH OPINIONS.

"Why do you (Roman Catholics) read your prayers in Latin?" said a friend of mine to a French lady: "do you understand it?" "No, sir," said she, "it is very ridiculous that we do, but we cannot help it." "But why persevere in a custom which you think ridiculous?" "Ah!" said she, and a significant shrug spoke her meaning. "Do you think the bible enjoins all those ceremonies?" "The bible, sir—I don't know, I never read the bible?" "Never read the bible, and yet profess to be a christian?" "Ah! you know we are catholics." "But is a catholic any thing different from a christian?" "Oh! I don't know, we leave all to our priests." "The priests, then, fill a very responsible situation." "Ah! but this is our way, and the catholics don't trouble themselves much about these things."

This woman is a specimen of thousands and tens of thousands in France.—*Raffle's Tour.*

When Christians have carefully instructed their children at home, and placed them under a faithful Sabbath-school teacher, do they not feel that they have done all that is required of them? And have they done it? While so many children are walking our streets, and wandering our fields on the Sabbath, can the Christian say I have done all my duty? Can he fold his arms, and see multitudes of our youth growing up in ignorance, and without any knowledge of God and religion, becoming nuisances to Society and ripening for destruction? Will he not make an effort to save them by doing all in his power to bring them under the influence of Sabbath-school instruction? and will not every Christian feel that he has something to do for them, and be willing to take them by the hand, and lead them to the Sabbath-school, and there teach them the law of the Lord? Most of our Sabbath-schools languish for want of teachers. Are Christians willing to have it so? Will not those who believe that Christ died for them to redeem them from sin, exercise some of that self-denial which brought the Saviour down from heaven to labor, suffer, and die for sinners, and make an effort to save these children from the wrath to come? Have Christians sympathies for the heathen, and none for the neglected youth of our own parishes? And whilst they labor and make efforts for those, must these be neglected?—*Morning Star.*

"Decision" is informed that his lines, though well enough as regards sentiment and phraseology, are not verses of any species or genus known to prosody. Those who attempt versification, should always remember that prosody is as really one of the parts of grammar as orthography or syntax.

CONTENTS.—No. 21.

Sandwich Islands	321	The Watchman.—Who is Mr.	Union among ministers.—Latest
Colonization Question	322	Garrison?	from Liberia
Indigent students	324	Liberia	ib.
Religion in Louisiana	325	Selection from the Liberia Her.	Ground for hope.—"They shall
Facts from a pastors sketch book	327	Progress of the Temperance Ref.	still bring forth fruit in old age."
Mr. Hague's address on Ultra-	ib	Ruinous indulgence	334
ism	ib	Hints to Ministers	335
			Poetry—Omnipresence of the
			Deity
			336